

5
THE
CONTROVERSIE
DEBATED

About the Reuerend ge-
sture of Kneeling, in the Act of
Receiuing the Holy
Communion.

By IAMES WATS, Minister of
Gods Word at Woodnosborough in Kent:
And sometime fellow of Mag-
dalene Colledge in
Cambridge.



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1621.

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neral Reading, in the AB of
Reverend the Holy
Communion.

By I. W. A. S. Minister of
Gods Word and Sacraments in Kent:
And a Minister of the
Church of England.



Printed by W. J. Widdowson and are
to be had at the Church
and at the Office of the
1721.



TO
THE REVEREND
and Right Worshipfull
M. Doctor Boys, Deane of Christ-
Church in Canterbury, all prosperity
and happinesse in the
LORD.



Everend Sir: *Albeit I am*
conscious to my selfe of my
inability to answer the opi-
nion your loue long since
hath conceiued of some fa-
culty in me for improvements
of a Scholler: yet cannot
Salomons word; being represented now to my
thought (Stultus reputabitur sapiens si ta-
cuerit) dishearten me from imparting such of
my meditations vnto you, as some of them a
good while since, and some more lately I had
written downe, to satisfie (if I might) some scru-

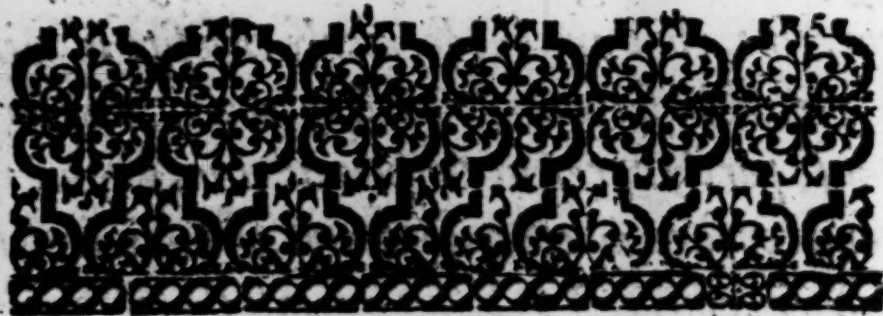
The Epistle

pulour consciences, touching the lawfull and convenient Use of the gesture of Kneeling in the Acte of receiuing the holy Eucharist. About the signe of the Crosse in or after the other Sacrament, I had filled many sheetes of paper, before I could reade much of the more accurate writings of other men in that argument, and being loth according to the old Adage, to make that all onely my Cipresse tree: I undertook upon earnest request of a friend (more profitable I hope to the Church in his labours, then I can be) to shew the Vanity of one who gloriously boasts in print, to make prooffe; that the controuerted ceremonies are defended by no other arguments, then are used by Papists, and which by elder Protestants haue bene long since answered. Betweene his second (though Senior Ignoto to me) and my selfe, the same was drawne so oft in writing con and pro, that yet I am not ashamed to make it appeare to any upon what termes I left him. Then an occasion was offered mee to answer some Quæres about kneeling, and after wardes more closely to ioyne issue for repelling all the Obiections which I haue obserued in reading, and which for the most part haue bin urged in conferring with mee. My arguments

Dedicatory.

arguments and answers such as they be, I must professe that I can get no reply to them : yet I doe not perceiue, that any one formerly opposite is willing to yeeld himselfe perswaded by them. And for this cause partly I present & submit them to your reuerend censure, whether contempt, or some more learning wermeetest to be set against them. Partly, for that I am slow in extemporary speech, and so as is nothing likely to purchase an opinion of more iudgment or understanding in me : therefore I had rather let my pen run as you see, then inter Vocales et reales amicos, to be still realiter a mute. I gratulate vnfeinedly your dignity, and no lesse the comfort of your owne soule, and esteeme in Gods Church, by your learned and godly labours published : my desire is to adhere to you still in all seruices of loue, and that with ingenuity : neither soliciting nor expecting any thing else, but your fauour and encouragements, as formerly you haue vouchsafed me. The God of heauen grant vnto you many comfortable yeares to help to support his truth with Sions peace, and them that stand for both. So I rest. Ian. 1. 1619.

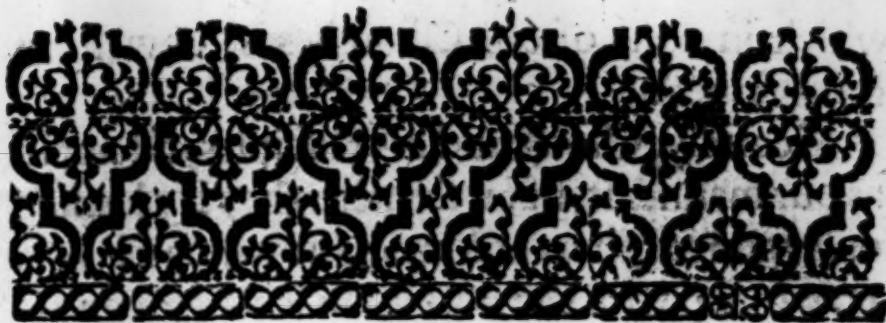
Your Worships most affectionate
to be commanded,
James Wattess.



Qui genua, admissus mensa conuiuia tremenda,
Fletere nescit (& hoc nescire est nolle proteruis)
Prauum, quod didicit, dediscere discat; & harum,
Quae in uerbo inest, rationum pondere pressus,
Submittat rigidos ornato poplite neruos.
Pondus habent haec tela, grauant, franguntq; columnas
Senon flectentes. Lector, si forsitan anceps,
His cessare, Vale, uel responsare Responsis.

De hoc libello sic iudicat.

T. G.



THE
CONTROVERSIE
debated about the gesture mee-
test to be vsed in our Church, of the
members thereunto pertaining, in the act of
receiuing the holy Supper of the Lord, by way
of Demands or Oppositions, with Solutions
and Answers adioyning to them; and
in such forme and order as the Questi-
ons are wont commonly to
be propounded.

Question.



*Is it lawfull to kneele (in receiuing)
when Christ sitting, did administer
to his Disciples, and they also recei-
ued sitting?*

Answer.

First, by this question it cannot be supposed
that Communicants shold receiue sitting, except
wee also in administring, vse the same gesture,
B which

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which in none of our Churches is, or well can be obserued.

distans.

Math. 26. 20.

distans.

Luk 22. 14.

distans.

Iob. 13. 25.

Not as it is

saide of him

when hee

preached sit-

ting, *distans.*

distans.

Matth. 5. 1.

Secondly, Christ and his Disciples did not sit as our manner is, but it seemeth they lay leaning one vpon anothers bosome; for which see *Iohn 13. ver. 23.* with the note vpon it. Whereunto I adde, that all the words vsed in the Originall doe signifie either lying, or falling down, and not sitting: therefore if his example were intended to be a patterne for gesture not to be changed, why would we haue it changed into sitting after our fashion, and so argue against kneeling hereby?

Obiection.

We must follow Christs example, in that hee and his did obserue the vsuall gesture.

Answer.

But must we thinke he obserued it, because it was the vsuall gesture in receiuing other meats? nay rather, seeing wee must come with another minde and affection, and with another intention (as not desiring food for the body, but for the soule) how can it be thought, that he would especially commend the common gesture to be vsed now, which is vsed at taking ordinary sustenance for the body? It may rather be conceiued that our Sauour did respect to obserue the common gesture which the Iewish Church did then vse in celebrating the Passecouer. From whence the argument followes strongly to vrge, that we should all conformae our selues to the vsuall custome

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Some of this our Church in receiving also; for shall Christ and his Apostles obserue the common gesture with the Church of the Iewes: and shall not we obserue the common gesture of the Church, whereof we are members: shall his example that way (tending to peace and vniformitie) be of no force therein to sway vs?

Instance.

That which Christ did, howsoeuer, we are sure was best.

Reply.

Yet (as is supposed) he varied in communicating of the Pascheouer from the prescript order set downe in the Law, *Exod. 12. v. 11.* which was, to be girt, and shod, with staues in their hands; and therefore standing, (as Doctor *Willet* vpon that place, by those circumstances, and by ancient testimony proueth). Now if it be credible that this gesture was changeable after it was enioyned: how much more the gesture which Christ did vse and his Apostles, the same onely being reported to vs, and no commandement set downe for vs at all?

Obiection.

we say still, Christ his doing and approbation then, hath the force of a perpetuall command, concerning vs, and to binde vs.

Answer.

This assertion is many wayes liable to exceptions; for when the Lord said (*This doe, Luk. 22.*

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19. *1. Corin. 11. 24.*) it must needs be, hee respected the substance, and not precisely the circumstances: therefore the Minister communicating vnto others is not allowed, nor at any hand required to sit. Secondly, whereas hee alwaies himselfe receiues first, Christs owne example will not warrant. Thirdly (to omit difference of number in Communicants from his number, and difference of sexe) who doubts but that it is fittest to receiue in the publique place of Gods worship, though the first celebration were in a priuate chamber? and that it is fittest to receiue in the fore-noone, and before dinner, albeit the time then were after supper, and not then onely, but long afterward? as *Acts ch. 20. vers. 11.* the breaking of bread was (it seemeth) after the sermon, and so after midnight. Likewise in *Corinth* euery one tooke his owne Supper before, which the Apostle there reprobues, onely in respect of the excesse, and of such banqueting in the Church, and of vncharitablenesse towards the poor; not in respect of the time, & therefore doth expressely mention the time of Christs institution, to haue beene in the night, by and by after, *vers. 23.* Now seeing we hold all those circumstances may vary from the first institution, why must onely the same gesture be obseru'd, which (as I shewed before) is not the same but in a generality? A common gesture ye presse still must be vsed as Christ did vse it; wherein wee would
ioyne

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ioyne with you, if yee meant common by the Churches vse in receiuing; but of that before.

Obiection.

Christs institution, and the practise of his Apostles may bee urged against kneeling, because they were not required to kneele: neither did they so as receiuing, when hee himselfe was present, and did minister vnto them.

Answer.

This shall be answered more directly, when a like obiection will come in againe. First then I now reply, that the words are (*Math. 26. v. 26. and Marke 14. 22.*) *As they did eat, Iesus tooke bread, &c.* not as they did sit, or as they did lye, &c. so that our Sauours practise must needs afford a stronger argument for a necessitie of eating somewhat before (which is expressed) then for receiuing by such or such a position of the body, which is not expressed.

Secondly, seeing the bread was broken to them, *as they did eat*, and as their manner of sitting or lying was to eat: wee see (I thinke) a plaine difference, how we may kneele more conveniently in receiuing (as the seats bee fitted for vs) then they could.

Thirldly, the argument from Christ his practise (ministering to them who did not kneele) to vrge a necessitie, as if therefore we may not kneele: is a plaine fallacy: as if one should say, Christ did vsually preach sitting (as *Math. 4. 1.*

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Luk. 4. v. 2. and Luk. 4. 20.) therefore we may not preach standing: or, he is noted to haue preached standing but once, therefore we may not doe so often: or thus, Christ did preach many times, but we reade yet onely of one time wherein he tooke a Text. So wee should doe best to preach commonly without taking of a Text.

Furthermore, seeing the Lord Iesus is propounded to vs for an ensample, not onely in his manner of performing the parts of Gods worship, but in all manner of conuersation, *1 Peter 1. 15.* (excepting what appertained to his diuine nature, or to his offices) therefore as well, seeing he chose to be poore, we must refuse to be rich. As he wore a coate without seame, so we must haue no seame in our vpper garment. And thus, way may be made for the spirit of contradiction, to trouble the whole Church of God, and euery member of it.

Obiection.

But we marueile still, if this gesture of kneeling were to be allowed: why all reformed Churches doe disallow it, & that it is vsed only among the Papists?

Answer.

The gesture among the Papists (which some relate, was commanded first by Pope *Honorius* the third) was kneeling not at receiuing, but at the eleuation or lifting vp of the Masse-cake or hoast (as they tearme it) ouer the Priests head, that all should then together fall downe and adore it: but

*Balam de assis
Rom. pontif. l. 5
pag. 179.*

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but we haue no such kneeling, because we haue no such eleuation, nor we haue no such heast to eleuate, but in our hearts we abandon it: yet can we imagine no other, but that the members of the Church (seuerally) in time of receiuing, did kneele of ancient time, because of these and the like sayings of the Fathers that then liued; as that the Eucharist with feare and honour is to be receiued, and that it is to be discerned and distinguished from other meates, *veneratione singulariter debita*; by a veneration singularly due vnto it. And, at this day, we adore Christs flesh in the mysteries, which (being a sentence, the Papists alleadge against the Church of England) Doctor *Bilson* answeres (*lib. 4. pag. 537. in 8.*) Verily, and so doe we, we adore Christ in them, we adore not the mysteries themselves; which must needs be *Ambrose* his meaning, because he said a little before (neither doe we reade that any thing is to be adored besides God.) *Chrysostome* also held, that Christ is to be adored in the Sacrament, no lesse, *cum reuerentia & tremore*, with reuerence and trembling, then as the wise men did performe to him lying in the manger, *Matth. 2.* which we see there plainly was by kneeling. But if these and like sayings of the Ancients, should either be suspected or contemned, we refuse not the iudgement of Churches reformed now adayes, and of the godly learned in them. The Church of *Bohemia* in their confession,

*Cyprian ad
Quirinum. l. 3.
cap. 94.*

*August in E-
pist. 118.*

*Hodie in my-
steriis adora-
mus carnem
Christi. Amb.
dispu. Sanct.
lib. 3. cap. 12.*

*Neque adoramus
quicquam
prater deum
legimus.*

*Chrysost. hom.
24. in cap. 10.
ad Corinth.*

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feſſion, *Anno* 1575. as they ſay firſt, *Hoc ſacramentum, &c.* This ſacrament ought to be adminiſtred and receiued without adoration, and the worſhip which is due to God onely: ſo they ſay by and by after, The faithfull people moſt vſually receiue this, falling downe vpon their knees with giuing of thankes, and reioycing, & himns, and rehearſall of benefits, by the death of Chriſt; and all this (as they vnderſtand) according to Chriſts bidding, *Doe this in remembrance of me.* The *Heluetians* alſo in their confeſſion (*pag.* 113.) to cleare themſelues from hauing a meane regard, *de ſacris ſymbolis*, of the holy ſignes, they ſay thus of them, Theſe are things holy and venerable. And the cenſure (in the name of the Churches of *France*, and of the low-Countries) giuen vpon thoſe words of the *Bohemian* confeſſion (falling downe vpon their knees) it is this: In this rite alſo we thinke it meete that euery Church (they ſay not euery particular man and woman) ſhould be left entirely to their owne liberty, not that we in it ſelfe condemne this cuſtome, &c. yet thoſe Cenſurers thinke (for auoiding bread-worſhip) it were better in moſt places this ceremonie of kneeling were abolifhed. But let it alſo be remembred, that in their preface they modeſtly ſubmit their iudgement (wherein they diſſent) vnto the iudgement of their brethren. Like as Maſter *Beza* did write concerning the ſigne of the Croſſe in Baptiſme:

Populus fidelium & ſtratiſſime in genuo procumbens hoc decipit.

Sunt enim haec ſanctae & veneranda.

In hoc etiam quatuor ſuam cuiusque Eccleſia libertatem ſalutem relinquendam arbitramur, non quod per ſe hunc morem damnum.

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“I know that some who haue abandoned the worshipping of the Crosse, haue yet reteyned some vse of the signe of the Crosse. Let them therefore as it is meet vse their owne liberty.

Obiection.

we haue heard tho, that Master Beza did disallow kneeling, while the mysteries be in receiuing.

Answer.

He did so: howbeit not simply neither, but for feare of superstition; yet he confesseth there, that it hath^d an appearance (not of euill, but) of godly and Christian veneration or reuerence, & therefore might once be vsed with fruit and profit. And he deriues not this custome of kneeling from the Papists, but rather thought that their superstition and Idolatry in bread-worship took the beginning from this custome. Neuerthelesse vpon his former concession or grant, wee should need (me-thinke) no fitter vmpire then himselfe was to be iudged by, for allowance of our vse of kneeling; for in his last Epistle of all, his words be these: “The daies are so euill now, that none almost (reiecting true religion after they haue receiued it) thinke of returning againe to superstitions. Superstitions are now left for them that be counted ignorant & simple, though they be somewhat reteyned, and counterfai-
c Scio nonnullas sublata crucis adoratione, aliquem signi crucis vsum retinuisse. Vt autem agitur ipsi sicut par est sua libertate. Respō. ad Balduinum.
d Genuculatio dū symbola accipiuntur specie quidem habet pia ac Christiana veneratio- nis, ac proinde olim potuit cū fructu vsur- pari, &c. Epist. 12 p. 100.
e Huius seculi dies ita mali sunt, vt iam nemo fere (abie- ctā vera Reli- gione) cogitet de superstitio- nibus renocandis nam superstiti- ones nunc q̄s relinquuntur quā imperiti &

Idiota appellanter, tametsi, ad speciem & simulationem retineantur. Impietas autem & religionis omnis contemptus, quod crimen ita nefarium est vt etiam diaboli sint eius iudices, pestiferum illud venenum est a quo te potissimum cauere oportet, vt potius quod in eam voraginem homines precipitat. Epist. 84. Regi Nauarra.

C

for

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for a shew. But impiety and contempt of all religion (a crime so detestable, that the diuel themselves may and will be Iudges of it) that is the direfull poyson about all to beware of, which tumbles men headlong, and ouerwhelmes in that gulfe, whereout there is no hope of recovery.

*Epistolarum
ib. 4 fol 177.
ad fratres in
agro Solotino.
§ Nunquid
Christus magis
sedes vel sta-
tes vel gaudet
respetu
At nihil cōsu-
tū esse potest
quā ut in vna
formam con-
cedatur. Non
patiantur res
vestrae ut in
tribus diuersi
munc sitis quādo
alia secta inter
vos esse audiū-
tur, ut licet pa-
rū momenti sit
in varietate ce-
rimoniarum,
apud spiritua-
les, apud eos ta-
mē quibus nō est
satis charitatis
studium, si re-
dictis q̄i qua ac-
cidens plerūq̄
nouam & singularem viam ingrediantur, necesse dicit ut inde simulatibus causa
porrigatur. Facemur esse quidem quod incerta variare non licet, ut pote &c. Porro in
secularijs cariores esse non tam religio quam superstitio est. Nolumus vos in nostrā
&c. sed vobis nihil vilius est conformitate quadam. Profecto ubi per ostentationē sin-
gularis ritus quaritur, & receditur a fratrum communis ratione, vilius foret interim
cena desitua, &c. dato (oro) operam ne sit in vobis varietas*

And because I find some men forward to mu-ster vp the names of worthy neotericall Diuines in this question, as if all did plainly auouch kneeling in the act of receiuing to bee vnlawfull, I propose in the first place, the sayings of three to be considered of, *Oecolampadius*, *Peter Mar-
tir*, and *Mr. Greenham*. *Oecolampadius* (a most worthy instrument to cause the light of the Gos-
pell to breake forth and shine in the house of God, and to dispell the darkenesse of Popery) gi-
uing his^r aduice vnto a Church (concerning the gesture to be vsed in receiuing the Sacrament; no man being reputed to hold farther off from the adoration of it then he) saith thus: Some like to follow the rite of *Zurich*, some of *Berne*, some ours of *Basil*, but may agree all well together, al-though wee vse not the same rite as they doe. Hath Christ respect more to them that sit, or to them that stand, or to them that kneele? yet

(saith

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(saith he againe) nothing is more behooueful for you, then to agree all in one forme among your selues. And although there bee small weight in variety of ceremonies with them that be spirituall, yet if some (who haue not such a respect of loue and charity) shal leaue those rites which the most approoue of, and enter, or goe a new way singular from the rest; it must necessarily be the occasion of strife and variance. Wee confesse there is somewhat in the Lords Supper which in no case may bee changed, as if wee should haue cheefe offered vs in stead of bread, or milke in stead of wine, or if they should change the Sacrament, & turne it into a sacrifice, or of a Communion make it a priuate banquet, or any other way that the substance of the Supper may bee impeached. But to be ouer-curious in secondary matters, argues not one to be religious, but rather superstitious. Wee will not draw ye to obserue our ceremonies, nor of the Church of *Zurich*, nor of *Berne*; howbeit nothing is more profitable, then that ye do hold a conformity among your selues. And then his iudgement was moreouer, that such as (in the rite of receiuing) would be singular and odde from the congregation, it were better they were shut out from receiuing altogether. Then hee fell to intreat thus: I pray doe your endeouour, that ye may one doe like another, and not vary or bee diuers among your selues; yea and ye must mainly beware of

CAUEDE OMNINO NE IN COMMUNIONE SEPTU VENIAMUS
SACRAMENTA.

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this, That the Sacraments come not into contempt.

Whether the Lincolnshire Ministers in their abridgement had cause to alledge this worthy man, as standing on their side, I leaue it to any ones iudgement, that shall compare what they allegde, with this that I haue set downe at large.

They cite also *Peter Martyr*, as being cleare on their side, to condemne the gesture of kneeling. Yet who so reades his Commentarie vpon the booke of *Iudges* imprinted at *Zurich*, in the second chapter fol. 33. he shall plainly finde these words: I thinke wee should not contend that rites and ceremonies should be any where the same, but there must be this prouiso, that all come as neere as may be to the word of God,

*Nihil aliqum
interest si caena
dominica sa-
cramentum
stantes aut se-
dentes, aut ge-
nibus flexis
percipiamus,
modo institu-
tum Domini
conseruetur &
occasio supersti-
tionibus practi-
catur.*

*Vide etiam in-
ter locos com-
munes fol. 193.*

and that edification (with decent order) may be furthered; otherwise it makes no matter whether wee receiue the Sacrament of the Lords Supper standing, or sitting, or kneeling, so that the Lords ordinance be kept, and that occasion of superstitions may be preuented. And this appeares to be penned by him after his booke set forth against *Stephen Gardiner*.

I haue heard some reply that *Peter Martyr* is yet against vs, because he saith, it makes no matter whether of the gestures be vsed; and yet our Law bindes to kneeling onely. Vnto which (besides the former reioynders) this is to the purpose,

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pose, that the abridgement before named, citing *Hooper* in his sixt Sermon, as vtterly against kneeling, his words are yet found, and by others of them alleadged no otherwise than thus: that hee could wish it were commanded by the Magistrates, that the receiuers should doe it standing or sitting, and that sitting rather he thought best. Now if either of these two were enioyned, the other could not be left so indifferent, that euery particular man or woman might yet make their choice; therefore that could not be *Peter Martyrs* meaning, but that herein liberty was left to the choice of euery distinct Church.

Master *Greenham* also a worthy man for zeale and industry in preaching the Gospell, and one who is alleadged in the Register of opposites, to haue much withstood our ceremonies in his yonger yeeres; afterward, one comming to aske his aduice, whether to sit or kneele, at the Lords Table; it is set downe among his graue counsels vpon the word (*Sacraments*) that he gaue this answer: For such things let vs labour what wee may, to doe as much as we can for the peace of the Church.

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Being occasioned to write further vpon this argument, and in manner as before: thus I proceeded, first arguing in this manner.

IT is the holy Communion, therefore how should not the gesture which is most proper to *pietie* and *holinesse*, be (at least) as fit as any other? Surely standing or sitting are not gestures more fitting deuotion then kneeling is; Nay, how are they so much? seeing that, howsoeuer deuotion may concurre with them, yet it is not declared by them, but by kneeling we partly expresse it: therefore to bow downe and to worship are often ioyned together; as, *O come let vs worship, fall downe and kneele, Psa. 95.* and in *Psal. 22. 29. All that be sat on earth shall eate and worship, and they that goe downe to the dust shall kneele before him*: Where we see, eating and worshipping are ioyned together, and bowing downe is not scuered from them.

I. Obiection.

Oh, but this is a maine reason why we dare not kneele, lest wee should seeme to worship, and namely, to worship the Bread and the Wine, because our kneeling is appointed to be before them.

Answer.

From whom should seeming or censure be feared?

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feared? Not from any that understand the doctrine of the Church of England, nor yet from the Papists; for they auerre still (notwithstanding our kneeling) that wee receiue but Bread and Wine: howsoeuer they wrong vs herein, yet they traduce vs not so much as to say, we pretend to worship them: For *Bellarmino* plainly Lib. 4. de Eu-
charistia. c. 29.
§. 2. acknowledgeth, we all renounce that. And how should our worship (by any of our selues) be thought to be directed to the Bread and Wine (as hauing Christs body in them, before we receiue them, or whiles we are onely in the act of receiuing) when the order of the words is first to take and eate, before they be Sacramentally declared to become his body and blood: Also the prayer going before, makes it plaine against all cauilling, viz. *That wee receiuing these thy creatures of Bread and wine, according, &c. in remembrance, &c. may be partakers of his most blessed body and blood.*

2. Obiection.

Yet we thinke we should not bow downe before a creature, to worship God; as the Papists doe in and before their images.

Answer.

No more we doe: for our worship is directly to God and to Christ, no way vnto the creatures; because (as *Saint Augustin* saith) *In sacramentis non quid sint, sed quid ostendant semper attenditur*: We consider not what they are, but what

Tom. 6. contra
Maximum l. 3.
cap. 22. col. 754

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what they shew or signifie. And the signification is such, as it doth iustly occasion our humiliation, when we receiue, and are about to receiue them: for so our famous Diuines *P. Martyr, BB. Iuel*, and the *Lord du Plesse*, all of them allow of Saint *Augustines* saying in *Psal. 98. No man eats the flesh of Christ, except he first worship is*: These diuines all say plainly, *We doe so*, we worship him in the Mysteries, but not the Mysteries themselues; in the Sacrament, but not the Sacrament; the Creator in the creature sanctified, and not the Creature. *Peter Martyr loc.com. classe 4. cap. 10. pag. 863. Iuel* fully to the same effect in his answer to *Harding, Act. 8. diuision 22. pag. 404.* and *Morney* fourth Booke of the Sacrament, *cap. 6. p. 452.* Hereunto I annexe the confession of two worthies among our Martirs, *BB. Ridley* and *Latimer*. *Ridley* in his disputation at *Oxford*, answering Doctor *Glin*, *pag. 1451.* saith, *we adore and worship Christ in the Eucharist*: and if you meane the externall Sacrament, *I say that also is to be worshipped as a Sacrament.* *Latimer* also saith, *pag. 1458. Wee worship Christ in the heauens, and we worship him in the Sacrament; but the massing worship is not to be used.* Againe, as touching the Papists bowing before Images, they say they worship them, because by them they remember Christ; whereas we doe not worship bread and wine in remembrance of Christ, but wee worship onely Christ, of whom
we

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we are remembred by the bread and wine; and Bellarmine shewes, if they should worship images no otherwise, it were to bee accounted no image-worship at all; his words be these: *Si imago non est veneranda nisi improprie, quia nimirum coram illa, vel in illa, aut per illam adoratur exemplar, certe licebit simpliciter negare imagines esse venerandas.* *De imag. San. lib. 2. cap. 31. § 2. probatur est.*

3. Obiection.

Wee thinke still tho, that with respect to creatures wee should not bow downe religiously before them.

Answer.

True, if wee hold our respect fast to the creatures, and do not ascend in our thoughts higher. But that which outwardly drawes our thoughts and affections more to God-ward, should not hinder our deuotion in humiliation to bow vnto him. Ciuill gifts (saith Bishop *Morton* well) ought to be taken from Princes with ciuill reuerence; therefore spirituall gifts, and the instruments by which they are conueighed, are to bee receiued with spirituall and religious reuerence, as from the Maiestie of Christ. This reason could neuer seeme to want force with mee, that the principal pledges of the price of our redemption from the highest Lord, require a bowing to receiue them.

Secondly, I answered, Sacraments be words visible; if words audible, the spoken to be heard,

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may instantly occasion a falling downe, so may these also, but of the former wee haue an example, 1. Cor. 14. 25. A man hearing the secrets of his heart reuealed in the exercise of Prophecie, it is affirmed, and not disallowed, that hee would fall downe on his face to worship God.

Thirdly, our bowing before the Sacrament hath in equall construction no more shew of Idolatrie, then the fact of *Hezekiah*, when (to bee affected the more) hee spread a letter before the Lord and before his owne eyes, to be more feruent in his prayer, wherein it is probable enough hee did not spare to kneele downe. Or how is not the obiection before made as strong against kneeling downe to pray with a booke lying open before one, to giue direction, and to helpe deuotion? or against vncouering the head to worship God in praier before the ordinary food set vpon our tables?

4. Obiection.

The Papists by kneeling, worship the bread, how can we then kneele without appearance of euill?

Answer.

The Papists doe so indeed, yet they deny their so doing because they hold transubstantiation, thereby *Bellarmine* would proue it to bee a slander, when we say they worship bread, and therefore need not say that intentionally and formally, but materially they doe it. Yet howsoeuer they doe, wee may vse it neuerthelesse freely, and

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and the gesture in vs is not liable to suspicion, because we renounce their doctrine, and because we haue no communion with them; as Saint *Rom. 16. 16.* Paul exhorted the Christian gentiles to salute one another with an holy kisse, albeit the practise of kissing, not onely prophanely; but superstitiously also had bin abused, among them before; *adhibita erant oscula in deorum cultu;* as *Lipsi. 2. Elect. cap. 6.* us shewes.

5. Obiection.

This gesture in kneeling to receive the Sacrament could neuer be fit, seeing we haue no warrant by Christ or his Apostles for it.

Answer.

This Obiection hath two parts. And touching the former, Master *Beza* was cleane of another minde; for he affirmes it (against the fourth Obiection) to haue an appearance of godly and Christian veneration or reuerence; and (to answer this Obiection also) he saith in old time it might be vsed with fruit and profit, *ut supra:* his iudgement also against the vse of it now is answered by himselfe before, *pag. 5.* Master *Burges* likewise (a Preacher of note) at, in, or before the time of his being silenced, although he made one of his exceptions against subscribing, to be about kneeling at the Communion; yet he said he neuer sticke at it, as a thing vnlawfull to be vsed, because (saith hee) it is administred with a prayer ouer euery receauer, and for that it is

Master Burges in his Apology to the Bishop of Lyncolne. §. 10.

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not vnlawfull, and (if superstition had not staid it) vnfit to take such a token of Gods fauour (as well as the fauours of a Prince) vpon our knees. Now suppose the prayer be not said particularly ouer euery one, but in common; and that (at the instant of receiuing) these words onely be vsed; (*Take and eate this, &c.*) yet I would faine know, whether euery good heart cannot begge and intreate of God (at that instant) for Christ to ioyne himselfe more feelingly to our soules, as the Bread and Wine are presented and proffered ready to be taken into our bodies. And if the heart incline vnto such a prayer, and if it bowe: how is it not seemely the body also, (to keep proportion betweene them) should vse the gesture of Beggers and Petitioners?

Now to the other part of the Obiection (no warrant by Christs example or by his Apostles). I answer.

First, no more is there for sitting, because it is not certaine that Iesus did sit, no not after the Iewes common manner; the words of the Text being (as is noted before) *as they did eate* (not, as they did sit) *Iesus tooke the bread, &c.*

Secondly, I refer to my former writing, how Christs example may be vrged for vs.

Thirdly, there is warrant for kneeling in way of reuerence, if there be warrant then to sit vncovered; for Diuines and *Zanche* by name, yeeld baring of the head, to be a gesture of worship, as well.

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well as bowing: and it cannot appeare likely to vs, that the Disciples did eate the Sacrament bareheaded, more then that they did kneele.

Fourthly, if Christ did leaue a gesture strictly to be obserued, how comes it about (I would faine learne) that onely kneeling should be excepted against, as swaruing from Christs example, and sitting or standing, either of them, left indifferent? For so T. C. pag. 600. said, sitting at the Communion is not holden to be necessary, *Harmon. 4. Synod. pag. 33.* and the Harmony of the foure Synods in Holland, saith; *Liberum est stando, sedendo, vel cunodo canam celebrare, non autem geniculando ob id magis periculum.*

Fifthly, Christ in administering to his Disciples, did not change place or remoue his body, to goe first to one, and then to another: will you say then (you may as well) that we should not (as hauing no warrant by Christs example) goe from seate to seate, or from one end or one side of the Church or Chancell to minister vnto you?

Sixtly, to omit other variable circumstances mentioned before (which are of like nature with this, as seemed to Master Bucer) wee are sure Christ did administer in vnleauened bread; *Bucer in Epi. to Iohn Anst.* therefore scruple might be made as well about this, as about the gesture; and as Beza reports, *Beza in Vita Caluin.* Master Calvin did make scruple of it once, not because he would vse it, but because he would

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not haue it vied (their custome hauing bene
in *Genes*, to communicate in common bread
before; yea he left the Citie, rather then hee
would be tyed to minister it so; yet (saith *Beza*)
after he returned the second time, he would ne-
uer moue contention about it, and he did seri-
ously admonish others (who began to take such
offence at it, that they thought they were bet-
ter not communicate at all) to the end they should
no longer (*ob istud aduersus licentia monere*) make
stirres for that indifferent thing; so hee then
learned it, howsoever he thought otherwise of
it before.

Seauenthly, I answered, we are no more bound
to the gesture at the first institution, then we are
to obserue the time in the receiuing, because (if
the gesture were as is commonly supposed) one
was occasionall and accidentall, as well as the o-
ther. The time for the passeouer you will say,
was occasion for the one: and then may the ge-
sture for the passeouer appeare as well to haue
bene occasion for the other.

6. Obiection.

*Christ ordained this Sacrament to be for a ban-
ket, to witnesse our fellowship with him and our
ioyes, &c.*

Answer.

Yet we should remember, that God is feare-
full in prayes, and that we are commanded to
reioyce with trembling; and that the Saints of
the

*Exod. 15. 11.
Psal. 2. 11:*

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the heavenly banquet, in the Church triumphant, are not onely said to cast off their Crowns (as we now are content to put off our hats) but also to fall downe and worship him, that liueth for euermore, *Reuelation 4.v.10.* Stephen was admitted into so great grace with God that he saw heauen open, and Iesus standing, &c. yet he fell on his knees to pray before him, and so ended this life. Apo. 4.11. Aa: 7.

Furthermore, I cannot thinke we should doe best to take state vpon vs, when we are about acting of it; for which we are most humbly to prepare our selues before. And when as wee confesse a little before, that we are not worthy to gather vp the crummes vnder his table: is it meeke we stand vpon tearmes (when he offers himselfe to be our food) as that we ought not to bow to him? The bitter remembrance of our sinnes, a little before professed by vs: should we so slacke it, and as it were forget it in the act of receiuing, that whereof our sinnes make vs most vnworthy, that (as some haue written) we may not vse a gesture of inferiority and abasement: It suteth not (they say) with a ghest or co-heire of Christ, to kneele at his table, as if they that be the true heires indeede, were not as yet in their minority or nonage (whiles they be on earth) and so by the Apostles rule must be vnder, and not challenge the priuiledges which may belong to them when they come to yeeres. Gal. 4.1.

7. Obiection.

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7. Obiection.

This is a Sacrament of thanksgiuing, therefore bowing is not the fittest gesture to be used in it.

Answer.

August. in
Psal. 98.

2m Psal. 98.

It is indeede the Sacrament of thanksgiuing, but especially for the death of Christ, and to shew his death. Saint *Augustine* therefore held, that when the Lords Passion is celebrated, it is as well a time of mourning, and sorrowing, and confessing of sinnes; as of praises, and of craving pardon for them. And he deliueres his iudgement more plainly in another place, saying; *Non solum non peccamus adorando, sed peccamus non adorando*: we sin not if we doe worship Christ (when we are about to eate his flesh) but on the other side, we sinne if we doe not worship. If mens iudgements now adayes be vrged against it, I neede not to be ashamed of this mans iudgement (far more ancient) for it.

8. Obiection.

Abridgement
Lyncoln.

Eightly, it is objected, that these rearmes (of the Lords table, and of eating and drinking) make strongly against kneeling, it being no where the custome to kneele at meate, and they that vrge this argument most, presse the vse of tables, as if we did not vse tables for our Communions: for what end else is Master *Foxe* and Doctor *Fulke*, and other Diuines alleadged to proue the old communion tables were made of boords,

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boords? and so placed, that men might stand round about them? And whereas the Lord Archbishop of *Canterburie* (when he was Deane of *Winchester*) in his booke against *Hill*, pag. 38. mentions an extraordinary celebration of the Communion in *Bohemia*, and how 30000. did communicate vpon 300. Tables, set vp in the fields; this is alledged by the silenced Ministers of *Lyncolneshire*, as the *Bohemians* manner of receiuing, which they did vse, and with all, to shew the ancient vse of receiuing the Communion standing.

Answer.

I answered to the last first. Neither is the *Bohemians* vse and manner here related (in the Testimony cited of a fact extraordinary,) neither can the mention of so many Tables enforce that the Communicants (at least many of them) did not kneele: as for the *Bohemians* common vse, it is set down before (in their owne confession) to be by kneeling: and touching mention that is made of standing about the Tables; the word is so vsed sometimes as no particular gesture can be determined by it; for in beginning of describing the prayer which *Salomon* made to dedicate the Temple, it is said, *1 Kings 8. vers. 22.* Page 4.
I. Kings 8.
Verse 22. that he stood before the Altar of the Lord, and stretched forth his hands, and said, *O Lord, &c.* Yet againe, in *verse 54.* wee read thus; *when* Verse 54. *Salomon had made an end of praying all this*
E prayer,

*A Treatise concerning
prayer, &c. hee arose from before the Altar of
the Lord, from kneeling on his knees, &c.*

The usuall eating otherwhere not to be with kneeling, is much objected, and little to the purpose, if wee vnderstand and consider, how different the end and intent is of eating at or before the Lords Table, from the usuall intent of eating food otherwise. Likewise, the setting of other meate vpon Tables, is to be eaten by such as sit or stand about them, otherwise the our Communicants possibly can, about the Lords Table, when there are 5. hundred or a thousand to communicate at one time: Besides, the vrging of Table gesture, may (if one would be contentious) be enforced as well to bring in a liberty of table talke, and table courtesies of one drinking to another, and for men not to be bare-headed, but couered.

9. Obiection.

The gesture of kneeling is held not to be enioyned, in respect of any lawfull or conuenient reuerence due to the Sacrament; because it is not required in the act of Baptisme, vnto which as much reuerence is due, as to the Supper of the Lord.

Answer.

Whatsoever reuerence were meete to be v. sed by the parties that receiue Baptisme: they are such now in all Christian Churches, as must be held vp by others, and cannot kneele them-

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themselves. Secondly, it is a left-hand construction to surmise; as if by this gesture wee meant (like the Papists) to magnifie this Sacrament more highly then the other; when as the reason is cleare on the other side, that the Papists doe not charge vs for prophaning Baptisme, as they doe in saying wee make no more account of Bread and Wine in the Eucharist, then of Bread out of the bake-house, and of Wine out of the cellar, who are sensibly confuted by our reuerent gesture (extraordinarie from that wee vse in all other feeding.) And (if we stand stiff to vse but the same common gesture) it may be taken of them as a confirmation of the scandall, they would enforce against vs. Now I see not what Religion or pollicie should be in it, to feede them (as one saith) with scandalls, as dogs be fed with bones. To yeelde them any colourable pretence to be clamorous, as it is no way to winne them, so it is no way to retainethose that are weake, from falling to them.

Moreouer, if this order were not, and were not strictly enforced, (to kneele) it is to be feared (in these prophane times) the holy symboles or Sacramentall signes, and the whole Sacrament, would be prophaned much more then they be: *sunt enim haec sancta & veneranda* que: these things are holy, and to bee taken with veneration (said the *Heluetians* in their former confession)

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Confession: to answer the cauillation of some, who thought they did *parum tribuere sacris symbolis*: yeeld too little to the Sacramentall signes.

Vide supra pag 4. in fin.

to. Obiect. Yet it is grosse hypocrisie (say the Lynconians commended by Robinson the separatist, for their zeale in this cause) to pretend more reuerence in receiuing, then was used by the Apostles in Christ his owne presence.

Luk. 22. 27.

Ans. We read not that the Apostles did euer kneele to Christ while he was with them; must we then neuer? Again, we haue no ground to coniecture that they sate vncovered before him; how then (by this reason) may we? Farther, he said then he was among them as one that serued; I now we doe not so reckon of him now. They, for hauing his presence bodily before their eyes, as some say, it should haue occasioned their kneeling the rather (and then they must alwaies haue beene kneeling,) so I reason on the other side: they (because of his presence before their eyes) needed not such outward helps (as we may now need) to possesse their soules with reuerence towards him; for it is prudently and iudiciouſlie

Aug. lib. de ciuitate dei pro mortuis cap. 50. tom. 4. col. 884.

Cum genua flectunt.

affirmed by S. *Augustine*, that by meanes of externall gestures performed visibly, the inward & inuisible intention which stirs them vp, is much increased. And (speaking of bending the knees and prostrating the body) I know not (saith he) how, *Hi motus corporis fieri, nisi motu animi non possunt: tamen isdem rursus externis visibiliter factis, ille interior inuisibilis (qui eos fecit) augetur,*

ac.

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*ac per hoc cordis affectus (qui ut fierent ista preces-
sit) quia facta sunt crescit.*

11. Ob. *The urging of kneeling at the receit of the
Sacrament, is a humane prescript for Gods worship.*

Ans. It is a diuine prescript for man to kneel in
Gods worship, or at least to warrant that he may Pag. 101
kneele. And it is proued before, that it is conue-
nient in receiuing, to worship God and Christ;
therefore it is not to bee reiected as a meere hu-
mane prescript, to apply the gesture (hauing ex-
presse warrantize in other parts of Gods worship
and seruice) vnto this part also, euen according to
Master *Caluins* definition of a Sacrament, where *Caluin Testim.
l. 4. c. 4. sect. 8.*
he saith; It is a testimony of diuine grace in vs, or
toward vs, confirmed by an externall signe, with
a mutual testification of our piety and seruice to-
wards him, as the Passeouer is called a seruice, Exod. 13. 16.
Exod. 12. v. 26. And whereas we professe after-
ward to offer vp our selues to God a liuing, holy
and acceptable sacrifice, ought not the same to be
done indeed as wel at the instant when he offers
himselſe vnto vs? I thinke then chiefly.

12. Obiect. *To kneele in receiuing, though it be
not to worship God otherwise then hee hath appoin-
ted: yet it is to worship him otherwise then hee hath
appointed in this thing.*

Ans. These be like squirrell shifts to leape
from bow to bow, and at length to fasten vpon a
trembling twig where shee catches a fall; for it is
clear, some things outwardly belonging to Gods
worship haue beene allowed, though they haue
not been required: as God did not appoint Da-

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1. King. 8:18. *was to build him a house, yet the Lord did commend him that hee was so minded.* So seauen daies onely were required to celebrate the feast of the Pascheover, yet the assembly vnder good
 2. Chro. 30. 23. *Hosaiiah agreed together to keepe it other seuen daies, id est, 14. daies in all.*

Secondly, I answer, that to pray before Baptisme, is no prescript in the Word at the time of administering it, yet both is lawfull, then, and at weddings, and at burials, neither doe wee feare that for such vsage the Lord will say to vs one day (vpbraidingly) who hath required this at our hand?

Thirdly, I take it to be a generall (*tenet*) in the Church or Churches of Christ, that the ordinances of God may bee fitted with circumstances, as by euery Church shall bee thought conuenient for the farther gracing and adorning of them, which are (in right) no more to bee counted an addition to Gods word, or Gods ordinance, then it is an addition to the shape of a man to be arrayed in seemely apparell; in which saying (full out) we haue Master Caluin to ioyne with vs, whose words be these; *wee shall account that to be comelineffe, which shall be so meet for the reuerence of holy mysteries, that it bee a fit exercise to godlinesse, or at least such as shall serue for conuenient garnishing thereof, and the same not without fruit, but that it may put the faithfull in minde, with how great modesty, religiousnesse, and reuerence*

Caluin Instit.
lib. 4. cap. 10.
§. 29.

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rence they ought to handle holy things. I grant that
in the ninth section of the same Chapter, he saith
it was a iust cause for him to impugne ceremonies, because the Authors define the worship of
God to bee contained in them; but this bee ex-
planes his meaning afterward, Sect. 15. of the
worship of God, saying, they were accounted as
sacrifices to cleanse sinne, and to obtaine righte-
ousnesse and saluation, and that the necessity im-
posed of keeping them, was not onely referred
to a generall end, but was reckoned to consist
in the things commanded (in the end of the fifth
Section:) which cannot fitly bee applied to our
ceremonious gesture of kneeling, or to other of
our ceremonies controuerted, of which plainly
that necessity (whereby they are urged) respects
onely generall ends of reuerence, seemeliness,
and vniformitie, not as if God would not, or
could not bee pleased without them: and there-
fore they are not to bee esteemed as essentiall
parts of Gods worship, but as things that belong
accidentally thereunto. The end of vrging them
is specified before, and therefore is strictnesse re-
quired for obseruance, because of the contenti-
on & confusion which cannot be auoyded, if (as
Caluin saith) it should bee lawfull for euery man
to change those things that belong to the com-
mon state: they are not aduised sure that
would haue it left indifferent at least, for who list
to kneele, who list to sit, who list to stand: but of
this

§. 9.

§. 15.

§. 5.

*Ursinus part. 3.
doct. Christ. in
fine 2. paragraphi
ib. 3. pag. 738.*

§. 6.

Page 6.

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this heretofore, *Beza* is also plentiful to this purpose, in *Epistola* 24.

13. Obiection.

Yet godly Diuines would haue ceremonies most pure according to Christs institution or example.

Answer.

First, this obiection is nothing to the purpose in this case, there beeing no institution, nor cleare example for one gesture more then another.

Secondly, I answer. Godly Diuines would not haue contention or opposition maintained in the Church for things indifferent, or that may be tollerated when they are once growne to bee in vse. *M. Calvin* saith, that diuersity of rites and vsages in one and the same Church well composed or ordered, is not tollerable in *Epist.* 118. wherfore he saith, he wished *Hooper* not to stand out as he did about Cap and Rochet, *Epist.* 120. *Beza* in conference with *Jacobus Andreas*, pag. 425. saith, *Non repugno quin cena Domini in altari celebrari possit.* I gaine-say not, but that the Lords Supper may be administred vpon an Altar. And *Zanebe* saith, *Quia neque Christus, neque Apostoli prohibuerunt altaria, aut mandarunt ut mensis ligneis uteremur, idcirco inter adiophora hoc quoque annumerandum est.* If Master *Beza* had beene altogether so indifferent to the Church of England, as he was to his neighbours of *Zurich*, I cannot thinke but he would haue written as fauourably

Calvin. Epist.
118. 120.

Colloquium mon.
pelgartsense.

Zanebeus lib. 1.
de cultu dei ex-
terno, col. 485.

Beza in expla.
3. pag. 25.

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unfavourably concerning our vse of kneeling, as hee did of their vse, to receiue from their Ministers with their mouthes, and not with their hands. He saith indeed that vse came vp from a superstitious veneration of the signes (& the originall of kneeling he makes to be better, *ut supra*;) hee spares not to call it monstrous, when an opinion of worship concurs with it; yet he yeeldeth, that whatsoeuer is rightly done (as *viz.* to abolish such a vse) is not simply and absolutely necessary: therefore they that so vrge taking with the hand, that they hold it a prophanation to receiue it other-way (when receiuing with the mouth only is without impiety and superstition, and vpheld to auoyd the perill of innouation.) I am afraid (saith Master *Beza*) they that censure it so hardly, doe themselues rather offend or sinne by ignorance, of what is fit to bee held in these cases, or else *aduersus* of pertinacie, and selfe-willfulnesse.

Againe, if wee may reason as Master *Calvin* doth, writing vpon the second Commandement, page. 286. for the lawfull vse of such Churches or Temples as haue formerly beene defiled with Idolatrie: *Quia nos non obstringit quod propter consequentiam ut loquuntur legi additum est*; which to my vnderstanding, is *q. d.* the abuse of a thing doth not restraine vs from making a lawfull vse thereof.

I see not (by this reason) how any Popish
F abuse

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abuse of kneeling, surplice, or the Crosse, can vt-
terly make vnlawfull the vsage of them, so as in
our Church they bee enioyned. And if (vnder
name of taking away what may nourish super-
stition) wee stand precisely to vrge remouing of
somewhat which is *per se medium*, in it selfe in-
different: M. *Caluin* saith saith, wee may *esse in
nimio rigore supersticiosi*, our selues become su-
perstitious in too much strictnesse, like him that
did *calcere fastum Platonis alio fastu*.

Thirdly, I know not whom our Church of
England are to esteeme for more godly Diuines,
and free from all partialitie, then the two pub-
lique professors in the two Vniuersities in King
Edwards time, *Bucer* and *Martyr*: who (notwith-
standing they had not beene formerly accusto-
med to the vse of our English ceremonies) yet
(beholding them) they did in no wise dehort
from them, but perswaded the vse of them (as
their letters extant doe shew:) and partly for this
reason, because (as *Bucers* words be) it is euident
that Iesus Christ our Lord did onely prescribe
the substance of the ministring both of the word
and Sacraments in his owne words, and al other
things which pertaine to the decent and profita-
ble administration of his mysteries, hee hath left
and admitted to be ordered by his Church: and
hence (saith he) we celebrate the Lords Supper,
neither in the euening, nor in a priuate house, nor
loaning, nor yet with men onely. Master *Beza*

*Bucer in scriptis.
Anglic. fol. 708
Hogers.*

Kneeling at the Communion.

to this purpose saith againe, That whatsoever was performed by the Apostles in rites and ceremonies, he did not iudge that forthwith it must bee followed for a rule without adding or altering; because in the beginning the Apostles themselves could not determinately set downe all what they iudged to be expedient for the Churches, and therefore they did necessarily proceed by little and little, as appears by their institution of Deacons, and their practise so often, and in so many things of the Iewish ceremonies.

Heere to I may adde that which another hath declared more at large, how the Apostles did some things for the peace of the Church, & furtherance of the Gospell, which in some other respects they did censure most hardly; for S. Paul *1 Cor. 16. 3.* circumcised *Timothy*, although hee professed to the Galathians, If they were circumcised, Christ should profit them nothing. He made vows, shaued his head, & was purified after the Iewish manner, and yet he called such observations impotent and beggerly rudiments, *Galat. 4. 9.* The Apostles also did impose some things, (seeming them necessary, *Acts 15. 28.* as to abstaine from bloud and that which is strangled) yet I hope we ioyne not with those sectaries, who would bring the Church into such bondage againe.

I wish hartily too, that among other godly Diuines they were not neglected (I meane in their reasons) whose direction otherwise by authority

A Treatise concerning

is pressed vpon vs, by law, for the Preface before the booke of Common Prayer, seemes to me to be so penned, as may giue all syncere Christians (void of preiudice) good satisfaction.

Lastly, I cannot but think it dangerous to reason thus, that because Popery is Antichristianity, therefore it should be a good rule in reformation, to shew our selues vnto them most opposite; for this false-light (like *ignis fatuus*) seemes to haue deceiued the old Arrians, who would not entitle the Sonne and the Holy Ghost to be essentially God, that so they might be most vnlike the Gentiles, who professedly did worship manie gods. Then, the eagernes to be most opposite to *Arius*, made some to be Tritheits, accounting the three persons to be three gods: and some to hold with *Sabellius*, that the Father, Son and Holy Ghost were but meere names, and did not note out so much as a threefold distinction personall: and to conclude (in stead of instancing farther of old) wee cannot deny but the Separatists (vpon this ground) are departed from vs; and (if the position be sound) we ought all to goe out after them.

*Sed Deus meliora, qui facit vnanimes in domo;
cui in domo sua ex pietate & concordia
suorum, fit laus & gloria in
saecula seculorum.*

Amen.

F I N I S.

